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echoes of European dogma? Mr. Hillquit tells us that socialist politics will have achieved their "highest triumph" when the activity of the socialist party has developed a numerical strength sufficient to control the entire political machinery of the state, and he appears to consider it of no importance that the public shall learn to manage successfully the transportation, water and lighting systems of a city, and socialize profits in part by dispensing with the contract system in municipal work. Surely "socialism in practice" is to be sought in experience with the public management of industry in these smaller and humbler beginnings rather than in political success.

It should be noted that Mr. Hillquit does not maintain his dogmatic and revolutionary tone throughout the volume. While he cannot break away from Marxism he is in many respects an acute observer of existing industrial conditions and tendencies.

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The History of Caste in India. Evidence of the Laws of Manu on the Social Conditions in India during the Third Century, A.D., Interpreted and Examined. With an appendix on radical defects of Ethnology. By SHRIDHAR V. KETKAR. (Ithaca, N. Y.: Taylor and Carpenter, 1909. Pp. 192. \$1.50).

The present work has two quite distinct aspects. The author, a native of India, has intended it primarily as the introductory monograph in a series of special studies covering various phases and periods of caste. It touches on the more salient aspects of the caste system and makes constant comparisons and comment on the color caste of the United States. As an elucidation of the difficult problem of the place of caste in the social structure it is entitled to the careful attention of students of sociology and politics, being almost the only work available in English on the subject.

But in a narrower sense the book is a critical textual study of the laws of Manu, which the author dates in the third century of our era, for the purpose of discovering the exact status of the Indian caste system in the age when it was taking its present

form. The two leading characteristics of the system are found to be endogamy and hierarchy. Ketkar protests vigorously against the ethnological theory of caste in general, although he admits that most of the castes which do not intermarry are "simply tribes converted into castes." The whole "Aryan" theory is an invention of European scholars. The word Arya, in the period of caste formation, was a class term rather than a race term, and signified merely that the bearers of the name were of honorable rank or belonged to the ruling order, whatever their extraction. The generally accepted distinction between Aryans and Dravidians is therefore invalid, according to Ketkar, not only for this reason but because the Dravidians are themselves of Caucasian stock. Furthermore, "the conquering tribe will be of a higher caste, whether it is an "Aryan" or "Dravidian" tribe; the conquered tribe may be of Aryan race, still it would be of low caste because it is a conquered tribe."

The interesting chapter on the philosophy of caste explains a phase of the system that has puzzled the western mind. Much of the rigidity of the Indian social organization is doubtless due to the fact that, while individuals may lose caste, no one may rise in rank. But the doctrine of the transmigration of souls lessens this hardship. A blameless life during the present existence may give the hope of being born into higher castes in later reincarnations, as, likewise, unworthy conduct may degrade the offender to lower castes.

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The Negro American Family. The Atlanta University Publications, No. 13. Edited by W. E. BURGHARDT DU BOIS. (Atlanta, Georgia: The Atlanta University Press, 1908. Pp. 156. 75 c.)

The series, of which this volume is the latest issue, has now covered a dozen of the more important phases of negro social life. This study follows the same lines as its predecessors and handles the subject from the historical, descriptive, and statistical points of view, adding to original research the results of studies already